

2015 Eckhart Tolle Be Still and Know That I AM

[Speaker 1] (0:01 - 1:23:09)

On my way here, I was sitting in this room, in another part of the building, and I walked past this sign on the wall that said, The Kingdom of God is now or never. So we are here spending an afternoon together, which implies time, spending time together, to go into that which is beyond time, the Kingdom of God. Now, there's always a paradox that comes when you speak of the timeless, the timeless eternal present, the timeless dimension of consciousness, where you know your own essence as timeless.

And yet, out in this world, undoubtedly, time continues. So we are spending time to go into the timeless, already a paradox. The event itself, sitting here this afternoon, as an experience, an experience being here this afternoon, also passes fairly quickly.

It was a future event for a while, for you. In other words, it only existed as a thought form, which is all that future is. There is no future except as a thought form.

And now, it's here. But since time could be compared to an express train in which you are sitting, and it's traveling, and it doesn't stop, you can't get off. This experience also, of course, is fleeting.

It passes before you know it. Now it's now. It fills your perception.

It fills the space of now. It fills your awareness, your space of awareness. And then, before you know it, it's gone.

Or let's say, where does it move? Past, future, okay. It was future.

It's now. And before you know it, it's over. And the experience itself then only exists as another thought form.

It was. It's now past. And so, it's amazing how fleeting all experiences are in one's life.

And the older you get, the more you realize that truth. So much so, that some old people say, was that it? My father said a few years ago, ten years ago, I believe, he said it, he was 75.

He said, I feel my life hasn't quite started yet. And once something has happened, receded into the past, only exists as a thought form, or as a photo album, or as a video disc, which also gets old, just lasts a little bit longer, and eventually the photo fades. It's almost like a dream.

One's entire past has a dreamlike quality. Did that happen, or did I dream all that? My childhood, even yesterday.

And it doesn't stop. Further experiences come, and go. As one poet put it, to use another analogy, it seems that time is like a fire, and we are being burned in it.

Which is a good analogy. And not only, of course, the physical body will end up as ashes, which is what fire does, it burns things up and they become ash. The entire physical universe, this room, if you could see a speeded up version of the future of this room, being condensed into one minute, let's say 5,000 years, which isn't very much on a cosmic or even planetary scale, being condensed into one minute, you would see everything crumbling, ordinary things first.

It would be an amazing thing to watch all the seemingly solid structures around you within one minute would go, dust, and then a gust of wind. Did it ever happen? And so in this unstable universe, that sometimes looks solid and stable, some of the human-made structures, they look solid and stable, but we see how quickly, either through time or some other event, a seemingly solid structure collapses and becomes dust.

And so here we are as human beings, sometimes living in the illusion of solidity, not only the solidity of the external structures, also the illusion, ultimately, of a solidity of me, one's sense of self as having some ultimate reality. And yet it's also just forms, thought forms, that have a limited lifespan. And we talked about this last night, here we come again to time, we talked about not knowing yourself beyond thought forms, which is how the external world, certain things are selected from external forms.

Particularly, they become absorbed, cling to the name of me, my name, experiences, possessions, status, other people's opinions of me. All these are important thought forms that are accumulated in the mind, and a very thin skin is around them, which is my name, to hold them together as me, myself. The skin is a little bit like a soap bubble, skin, myself, into the thought form of self, which is my name, I collect things with which I identify.

From the simplest thing, as I pointed out last night, the child saying, my toy, not the toy being important as a material object, but the toy being important as a thought form that is invested with a sense of self. That is why the toy to the child becomes so important, because the child is entering the stage of limitation and delusion, it has to go through that, where an ultimately fictitious and illusory sense of self begins to grow. So the child has to say, at least still has to at where we are in this cycle, at this present stage of human evolution, the child has to go through that stage and say, mine, which means this thought form is the arising self, because the child already knows his name or her name, and then, my toy, one of the first thought forms that are collected in that receptacle of name.

And then we go on, further and further things are being collected, some knowledge, what other people tell the child, who he or she is, and very often this isn't by choice, so many things become collected, accumulate as mental content of self, many things

accumulate there that were not chosen, one could say the toy is chosen by the child, the child chooses to identify with that thought form, just as the adult chooses to identify with the BMW, which is the toy of the adult, which becomes the thought form of my car, my sense of self has expanded temporarily into the thought form of car, for a while it fulfills oneself, just as the child feels fulfilled when it can say, this is mine, the self has grown a little, the mind made identity. So, some of these things are simply imposed upon you, your parents, what your parents tell you about yourself, what school tells you about who you are, the surrounding culture tells you about who you are, opinions and viewpoints of you, they get absorbed and they cling to the name, the thought form of name, or they are contained in the soap bubble, whatever image you want to use, of name.

So, if your parents tell you, you are stupid, which some parents tell their children, usually stupid parents tell their children, you are stupid. Parents who cannot see that such and such will sometimes drop things, things go wrong, it cannot manipulate the external world as well as an adult, but an adult of little intelligence then will interpret that as stupid. And so that child is told for the first eight years, ten years of his or her life, can't do, stupid, not good enough.

That becomes a thought form that is involuntary and it gets lodged in the mind and that can, if that never is made conscious, because many of the thought forms you identify with unconsciously, you just think them without knowing that they are thought forms, they are taken to be reality and your sense of self is entirely in those thoughts. So it could be that you live with involuntary things that have accumulated as content in your mind, as self, for the rest of your life. So the conditioning happens, the conditioning of that sense of self, especially in early years, and then finally we have an adult, behaves like an adult with a certain importance, which basically is also a role.

The teenager gradually learns to play the role of an adult, which is also a thought form, and then there are different types of adults according to their function in society. So then the role becomes important, that is, me. And so finally we have a ready-made conditioned entity moving through this world, trying to complete its unsatisfactory sense of self.

Not yet enough. My me is not complete yet. I'm seeking to complete myself by looking for more of whatever to add to me.

And this is why time becomes very important, the movement into future, because it's only through future that I can get the more that I need to complete my sense of self. More mental accumulations, material accumulations perhaps in the external, but it is not that, it's the thought form that matters. And it never fulfills you for long.

Dissatisfaction, sooner or later, usually sooner, returns. The sense of incompleteness comes back, the sense of lack, the sense of fear. And you need more.

So that's what you're condemned to when you are totally identified with the content of your mind which is conditioned and with the emotions that accompany the content of your mind, the thought movements. So we looked at that last night. And although now something is emerging in human beings that is, one could describe as a new state of consciousness, an unconditioned consciousness, most humans are still condemned to complete identification with thought, with the content of their mind.

And we are here this afternoon not to add more to the accumulations that are already there, not more knowledge, not more experiences, not more beliefs, satisfying as they might be for the sense of self, if I could tell you just a new fascinating belief, and if you believe this, then you will be fine. Just believe this. What does that mean, believe this?

It means cling to this thought form and let it complete your sense of self. Derive your sense of self from identification with this thought form. And for a while it's satisfying.

It's especially satisfying because now while you totally cling to this thought form, a new belief, I've just been converted to ism, this ism or that ism, and for that moment, for a while it's very satisfying, particularly because it puts you in a position of being right. And the rest of the world who don't share your belief, hopefully there are many who don't share it because that will strengthen your sense of separateness of me. Oh great, I know the truth and you don't.

So you don't get that here either. So we are here not to add more, so on that level it is not satisfying to be sitting here the whole afternoon because nothing is being given. Not even stimulating to the mind.

Not even interesting with the mind. You say, isn't that interesting? He really gave us food for thought.

Ha, ha. So we are here to step out of, quite simply, identification with the content of the mind, to step out of the thought stream and reactive patterns that are part of that conditioning of the self, the mind-made self, and also the emotions that accompany the mind-made self, the thought movements of the mind-made self. We see it, and then even to see it is the first, you're taking one step out.

Most humans are still totally identified with the movement of thought and the reactive patterns that are part of the conditioned sense of me. And here, suddenly, you see it. So the moment you see that movement, you have one foot out.

It's still happening, but the seeing is the arising of a deeper dimension of consciousness. Sometimes in Buddhism they may call it the witness or the witnessing presence, where you can see a pattern in yourself, a mind pattern or an emotional pattern, which means your sense of self suddenly is no longer in it. You are not identified.

Identify means, comes from Latin, idem ficara. Ficara is to make. Idem is the same.

To make the same as I. So a thought becomes as if it were I, as if there were I in it, a self. So when you see it, there's the beginning of freedom.

When you see how usually one is totally identified, not just with the mental image of me, but the compulsive thought activity that goes with deriving one's sense of self from mental content. And because there's a sense of self in mind, in thought, thought has become compulsive. And the movement of thought, the stream of thinking, for most humans, hardly ever stops.

And a lot of the thinking, of course, is about me and my problems and my future. Problematic. My past.

Unsatisfying. Hasn't really fulfilled me. And so the compulsive mind movements that most people are trapped in all day long, which even psychologists who had no interest in anything spiritual, they observed the mind movements, the thought movements of normal human beings, and realized that 99% of the thoughts that go through a person's mind every day are repetitious.

They are the same thoughts that went through their minds yesterday and last year, and in many cases 20 years ago. Although sometimes certain changes can happen. Nothing fundamental.

And you know how futile thought movements can be when there's nothing you can do. And you would be so much better off if you could just be fully here without being compelled to have your attention in the mind stream. So we are here to step out of that.

And what I am suggesting to you, this is just a way of approaching it. And if it were not happening to you already, you wouldn't even be here. So it's not that you need to make it happen or I need to make it happen to you.

That would be frustrating. And it would be stressful for me too. Are they going to get it?

So what I am suggesting, and it only works because it's happening anyway, so my function here is the midwife to facilitate the birthing process, but it's the babies coming anyway. Babies came long before midwives ever existed, although that may be the earliest profession perhaps, midwife, contrary to what some people say. The earliest profession is probably to help in the birthing process, but even before there was anybody around, babies were coming.

So it's happening anyway. It's just to speed it up. One could say the planet is running out of time.

One could say humanity is running out of time, really. If the current dysfunction in the

collective mind continues and we have another 20th century or worse, and it would be worse if there's no inner change, for another 100 years it would probably be the end of the planet, perhaps of humanity. So we are running out of time for the first time in the history of time.

On this planet, humanity, we are running out of time. And this is not bad news, but good news. It is good news for the individual human also.

I have met people who have come to listen to teachings who in their personal lives told me, I am running out of time. The doctor has given me six months. What now?

Some of the New Age teaching, beautiful as they may be, don't apply to me anymore, they say, because they say you can make it. And I'm sure six months isn't enough to complete me, not on that level. And so some teachers say, whatever you want to achieve, you can.

This is true on its own level, but when you're running out of time, there isn't time anymore for that. So there's something more fundamental. And whenever a human being runs out of time, that is the greatest opportunity opening up, because that human being is running out of future, which is the escape for the mind-made self.

This is where it perpetuates itself through continuous focus on future. The needing it and the fearing it and moving between the two, that's how the self perpetuates itself. And all it does, it brings the past, obscures the present, so the past is more of the same in future.

And so if a human being runs out of time, it's the most wonderful thing that can happen. From the point of view of the mind-made self, it is the most dreadful thing that could happen to me. Of course, the truth is, everybody is running out of time.

On a personal level, it doesn't really matter whether you have six months or one year, or 40 years or 50 years, it's not that much. And it's fleeting, it goes, as you're sitting on this express train of time. Was that it?

Yes, it's time to get off. The train stops for one moment, and then you get off, that's it. That was your life.

And maybe then you bought another train, who knows? We'll go through it again. I haven't arrived yet.

So, collectively running out of time, this is why there is an acceleration now in so many humans want to be free, are ready to go beyond the conditioning of thousands and thousands and thousands of years of collective conditioning, which is increasingly becoming more and more dysfunction in this world, because we're getting to the end of an evolutionary cycle. The closer you get to the end, the more dysfunctional it appears

to be. And this is how it has to be, it's beautiful.

Ultimately, even the madness of human history, 20th century, ultimately, that's all how it happens. Within the totality, that also makes sense. But it also makes sense to see it now for us as madness and dysfunction.

That's part of the waking up, to recognize that. So, here's the midwife, helping just to speed up the birth process of a deeper dimension of consciousness that is emerging, that has nothing to do with your past, that has nothing to do with your life situation, whether it's good or bad at this moment. They vary a lot.

And that's allowing that to emerge, what I sometimes call the unconditioned consciousness. I may give you some more pointers. So, how?

I may suggest to you just a few helpful approaches, what I call portals, ways in which you can allow that which wants to emerge, to emerge, instead of resisting it. So, this one could call portals into the state of presence. A portal is an opening, it's a doorway.

It opens up. A portal into the state of presence, one could say, or you could say it is a portal through which presence comes, emerges. Now, some portals appear in everybody's life, and they can be called involuntary portals.

For example, great loss. The opposite of what the self wanted, which is more, happens to you, which is less. So life, an involuntary portal, happens to you, and it happens to every human being.

Usually it's not recognized as a portal, because it's only a potential portal. When you don't recognize it, it may not be able to fulfill its function. You run away from it into more future.

But any loss, especially significant loss in your life, is an involuntary portal into the state of presence, the unconditioned consciousness. So, this isn't something that we need to explore here, but because that simply happens. Life does that to you.

You can't make that happen. Life, sooner or later, will remove things from you. The movement of the self was in the opposite direction.

Accumulate more to be more of me. And then at some point, life comes in, and it tears something out of an external thing, disappears from your life that you had identified with as me. The thought form suddenly has no foundation anymore.

The building has collapsed. The company that I spent 30 years building up has gone bankrupt. 30 years of effort, of making myself and my family and 2,000 other people unhappy, of trying to make it, and it's all been in vain.

It's a little example. That means the thought form of me having achieved this great thing

and built up this company, and a very temporarily satisfying thought form, suddenly has no foundation anymore because the external structures have collapsed. And the thought form then begins to shake.

Of course, it cannot sustain itself unless you become insane and say, no, it never happened. I still have it. This happens too.

It's total denial. And then you can keep the thought form that I am still important, but usually when the external foundation of a thought form has been removed, the thought form itself becomes shaky and then also crumbles. And that leads to great unhappiness in the human being because the very foundation of oneself has become threatened.

And this is the most dreadful thing. It happens to humans, and it is not usually recognized as a potential for something else, but occasionally it works. And then a person may experience great loss in his or her life and is so stunned.

And it sometimes happens when there's loss not of one thing but several things all at once. That means every time something is removed from you and a thought form collapses that was linked to that, an opening happens in the stream of mind. An opening happens because a form has dissolved.

First an external form and then the corresponding thought form. A sense of self was lodged in that thought form, and now it's gone. This is called death.

It is the experience of death on one level or another that is very painful from one side. The death is, oh! And so the temptation not to face that is very great, to run away into future and say, I'm going to build up another company.

I'll spend another 30 years. I'm going to show them that I can make it. And perhaps you can.

And then eventually the same thing happens. If the company doesn't collapse, you collapse. This is the most fundamental law of the physical universe, that the structures are unstable.

And it shocks humans every time. That is not supposed to happen. They are supposed to be stable.

I was walking, I saw this wonderful, I was going for a walk near Los Angeles, but outside in a park, a wild nature reserve, and there was a collapsed building that had burned down 40 years ago, and the roof was gone, and trees were growing inside the building, and beautiful, wonderful to see how, how form is returning to the formless. They left it there, and there was a waterfall nearby. But as you entered that space, the city council had put up a sign, which to me was a sacred sutra, but they probably didn't regard it as a sacred sutra.

The sign said, Danger, all structures are unstable. So that was a holy sign. Thank you.

So sooner or later that comes, and so the instability of that, comes into your life as an involuntary opening of a thought form that was invested with self dissolving. And sometimes it happens if you don't run away from it, you're so stunned that you can't even run away from it. That may happen if several things are lost at once.

And now a strange thing happens. There was a thought form, and the form dissolved, and when a form dissolves, something that is formless shines through the opening. I call that, although we must be careful not to mistake the labels for it, the label is only a little pointer, the unconditioned, pure consciousness, the light, metaphorically speaking, pure, unconditioned consciousness shines through.

Whenever there is an opening left by a great loss or death, form has dissolved in your life. And it's not resisted or denied or run away from. At first you shake, and then suddenly as you're not running away from it, you face what is, and people have reported that in the face of great disaster and tragedy, which they didn't run away from, suddenly an enormous influx of deep peace, aliveness, and joy.

And they couldn't understand it. And it changed them forever. And some people have glimpses of it, even through minor loss it can happen, that you get a glimpse of that when it's not resisted.

So this is important to know. Although we cannot bring that about here, nor do we need to, it's life's job to do that to you. And by the grace of the one God, life, the one intelligence, it'll happen.

And in many of you, it's already happened. And perhaps for quite a few of you, that was how the inner transformation began, through that opening of great loss. And that is the only reason why you are here now.

If that had not happened, you would be watching TV now, being happy in the ordinary state of unhappiness, asleep. So one could say it's the great awakener to go through loss. It is a potential opening if you don't run away from it.

But, so this is good to know. So what is usually condemned as bad by the mind, and the mind made self, is actually grace coming into your life. And sometimes grace is fierce.

There's a film that was recently made about the life of Ram Dass, the spiritual teacher, American born, who suffered a stroke and is in a wheelchair now. And the film about his life is called Fierce Grace, because he recognized that the stroke that he suffered, that made it difficult for him to speak, he can't move anymore except in a wheelchair, he recognized that that also was an act of grace. It was a loss, it was a form of death, it was an opening.

But here, we invite the opt to do it to you, instead of waiting for life to do it to you, which happens, but also there's never a guarantee that you'll recognize it as an opening, so let's not wait. Instead of that, we voluntarily invite the opening into our lives, and so portals into the state of presence. This is a way of looking at it.

All portals will take you, of course, deep into now. No matter where you go, you will end up in the now. You move very deeply into this.

One portal I pointed to last night, and it's very powerful, I would call it the primordial spiritual practice, the most effective, the core of all spiritual practices, almost, and that is the portal of bringing a yes into now, which means allowing this moment to be as it is. This is a voluntary portal opening up into the transformed state of consciousness. The mind-made self, its continued dominance depends on resistance, depends on reactivity, depends on not allowing what is to be, because what is is not completing me.

This isn't what I want. It shouldn't even be here. I need the future.

Get this moment out of the way. It's an obstacle to me. I need to get past this moment somehow.

This is how most people live. The now is an obstacle to finding me. It puts these obstacles in my path.

How dare you, God, put these obstacles in my path? And so you recognize that that is a deeply conditioned mind movement and reactive pattern. And so you see how you miss life itself by denying or devaluing now, how conventionally, habitually, in the old conditioned mindset, you make the now, the only thing there ever is, into a means to an end.

The end is, I need to get there. It's the future moment. The now is the means.

That's the only value it has for me, says the self. This moment enables me to get to that moment, and I'm on my way there. And the unconscious belief, it's rarely made conscious, is always that the next moment is superior, of greater value, more important than this one.

I'm just on my way there. Now, and then if you look more deeply into what that means, what I've done, I've used a thought form, which is future. Future only is a thought form.

It never can be experienced, or you can't meet it. You've never encountered it. You're making a thought into something of greater value than the reality of this moment.

So this is the essence of being totally absorbed in thought with your sense of self. So that's how humans live. And everybody's doing it, so it's unconscious.

It's never questioned. Always looking for the next thing you must get. And very rarely a

sense of ease, of being here fully, honoring what is.

It's never quite right, or very rarely, not never right for long, and then the moment again is dissatisfying. So the possibility arises only because the unconditioned consciousness is arising from within you anyway. Now you're able to, one could say, speed it up by inviting it, allowing this moment to be as it is.

And also, of course, you do it because you recognize, I mentioned it briefly last night, that it could not be otherwise. Because there are no separate events. Every so-called separate event is totally connected with the totality of the cosmos.

Nothing is a separate event. So what happens in this now is as it is because the entire universe has brought this about. And there's a little me that argues with it and says, this shouldn't, that's all wrong.

So you align yourself with is. This you recognize is as inevitable. It already is.

So there's the inner state of yes. It's a beautiful state when the now is no longer an enemy. Yes, okay, you're the now, you're my friend.

You're the is-ness of this moment. And so I welcome that, no matter what form this moment takes. The form changes anyway, quickly.

And the mind, of course, would judge this moment. Good, bad, not enough, shouldn't. And a strange thing happens.

When you are against what is, the fictitious sense of self gets strengthened, the me in the head. Because you have made the now into an enemy, and the self thrives on enemies. The arch enemy of the mind made self is the present moment.

It's very uneasy with it. And most of the time it's against it somehow. And that strengthens the me, the boundary between me and that.

And if I can complain about is in my head, through the inner thought process of the monologues or dialogues, that's wonderful. It loves complaining about what is, and how it should be. Because by complaining it puts itself in a position of rightness.

I am right, and this situation is all wrong. So there is a secret search to be superior to the situation by complaining about it. And you can see it in extreme forms how humans, some humans are very deeply immersed in that form of conditioning.

They won't stop complaining. And always the universe or something or somebody is doing something to them, and the present moment is always interfering through people and situations. They're all out to get me.

They're all complaining. What are they? Deep-seated mind pattern.

And so you see it. And then you see the madness of it. And also you see it's not personal.

Madness is not personal. Dysfunction isn't personal. Nor is it ultimately to do with the content of your life.

Unhappiness. Non-satisfaction is ultimately not to do with the content of your life, something that's lacking in the content of your life, or something that you don't want but is there in your life situation. The unhappiness, the heaviness of most human lives, human existences, is not ultimately based on the content, but is structural.

It's the structure of the conditioned mind. And built into the structure of it is the denial of now. Because it's continued existence depends on that.

Resistance and denial. So possibility arises for you to live in such a way that you welcome what is. And thus going beyond being a merely reactive little entity, a little me that is continuously saying, you know, and something opens up that is deeper than form.

Because you're not reacting to the form that this moment takes. That would strengthen the reaction, strengthens your own form identity, which is the mind made self. It strengthens itself by reacting against other forms.

So the form of me gets stronger through the reaction. When that is relinquished and you allow, the form identity is no longer strengthened. And something arises from, one could say, deep within you that is beyond the form of who you are, which is thought forms, emotional forms, the unconditioned consciousness.

And that is encountered as a certain stillness that is suddenly there. At first perhaps in the background. And a certain field of spaciousness or peace that one could say is there around the form of now.

There is the form of now which may be turbulent. Something is happening, a lot of noise is going on, whatever it is that the form is. And you allow it.

And suddenly around the event, and I'm only speaking metaphorically because you can't really speak about it. Around the form of now there is a space, a spaciousness, when you allow what is. There is suddenly a depth in which this event happens.

That depth or that space in which this event happens is that in you that is unconditioned, the essence. One could say pure consciousness, that's only a word, whereas everything else, including the entire universe, is the conditioned consciousness. The conditioned consciousness is there as the human mind, as thought forms.

Consciousness is born into a form, a thought. That's the deeper meaning of rebirth, is consciousness takes on form, temporary. And the form might claim, me, me, that's me.

And so further rebirth is sought when, to complete me, I want to be born into other

forms, identify with as me, thought forms. And this comes to an end when you allow the form of now, then you become conscious of the essence of now, which is space, which is stillness, which is intense aliveness, which is emptiness, as the Buddhists call it, but no word can contain it. It's also fullness of life.

Not fullness of life in its manifested forms, the fullness of life itself, because before life is born into this or that, there is already the fullness of life as yourself. That's what Jesus talks about when he said, I want you to have life and I want you to have it more abundantly. In other translations he says, I want you to have life, I want you to have the fullness of life, more abundant life, he said.

And of course he was not talking about the abundance of things. He didn't teach that if you work hard enough you can buy lots of things, and then you will have great abundance. That wasn't the teaching.

So when he talks about abundant life, he is not talking about things, life as life forms. He is not predicting the arrival of shopping malls and saying the kingdom of heaven will have arrived when every city has huge shopping malls, and you will live in great abundance. No, he points to something else that is not to do with the forms of life, but life, the essence of life, being itself.

And to know the fullness that is already there is liberation from seeking yourself in the forms of life. Knowing yourself to be beyond particular forms. And the mind says, yeah, but I can't quite work out how I can know myself like that.

Of course you can't work out, because the mind is thought. Thought is attempting to understand the formless, and it cannot. It simply is there with allowing what is to be.

Peace comes, stillness comes. When you allow what is to be, the compulsion to think continuously subsides. And a gap arises in the thought stream.

Or the thought stream loses some of its density, and something shines through that is stillness or peace. And that is the unconditioned, and one aspect of that, it's great intelligence suddenly. The intelligence of the one.

The one intelligence that manifests as billions of life forms in the universe, underlying it, there's an intelligence, one could say. This is one aspect, an aspect of it. And that can then move through the opening that is here, where before there was a dense little me, there is now an opening.

And through that, that one intelligence moves into this world, one could say. It flowers, it emanates. Life is, you are being lived by life suddenly, instead of needing to make a living.

I'm trying to make it. Already you are life, beyond form. And so it's, all you need to do is

recognize yourself, the essence of your being, as already that.

You could never get there in time, through more future, more of this or more of that, that can only obscure it. And it's not, there's nothing wrong with more. If you play with more, you juggle the things of phenomenal existence, the balls, position, relationships, money, and you juggle with these things and occasionally you lose one, and then another one pops up and you juggle with that for a while.

Simply, it's the life of form. Without self-seeking, it loses its heaviness. When there's self-seeking through the forms, the me in everything, it's heavy and it's painful to live, because everything is so unstable, and you can't hang on for what's going to gain us.

So here's the portal that opens up with a yes to now, which is the, if you are interested in spiritual practice, a meditation method, keep the one you have, that's fine too, but here's a continuous meditation that is bringing the yes into now. And part of the meditation is to detect the no. When it comes habitually to detect, to observe, how you deny the now, run away from it, make it into a means to an end, it's happening again, there's the no.

There's the complaining, the whining about what is, and suddenly you see it. So often you detect the no, and then you say, oh. There's a tendency again for the mind to come in and then make some other judgment about it.

When you detect the habitual movement of no, wanting to, being in the future, then the mind says, you see, you can't do it. You're no good, you can't even be present. More thought forms, self-talk.

So often to see the no is very helpful. It's not personal, it's collective conditioning. And there you see it, and the seeing is freeing.

Oh. So the yes comes into the no. The yes, instead of saying no to no, which is more resistance, this includes emotions.

An emotion comes, and you watch the turbulent movement, perhaps, of that emotion, anger or sadness or fear, quivering, and what do you do with that emotion, the movement of emotion? It is as it is. And you allow it to be, which means there's no self in that anymore.

And you realize emotions are human emotions, not really personal. Fear, anger, anxiety, sadness, they are all ultimately non-personal, not me. Human, human emotions, human feelings.

So the self goes out of that, as you simply allow the emotion to be as it is, and suddenly, around that movement of the emotion, there is a spaciousness, through the allowing. It is being, it is, in other words, when you allow what is to be, you become aware of the

depths of now. And you realize that now is not what happens, but the field or the space in which it happens.

And that never changes. And you can verify this in your own life. The one thing that, whatever happened to you, and whatever can happen to you, one thing is for certain, it was now, and it will be now.

Nothing can happen to you. So the one thing that remains forever, it's always now, the field of now. So the field of now is one with the essence of your being, and you can sense and know it directly, not in a subject-object relationship, but it knows itself.

You sense what that means, the depths of now. The space of now. The field of now.

And there's the event. And there's the depths of the field of now. At this very moment, what it is that fills up your now is the voice that you hear, the perception of this room, the space here.

And that's what's happening in the field of now, and if you're alert, you're aware that there's what's happening, and there's the field in which it happens, as stillness, as consciousness, awareness. And there's the sound of the bell, an object in consciousness. Beautiful.

And then it dies. The sound comes to an end. And there's a moment when the sound touches the silence.

Maybe you can pay attention to that. That's the moment of death. The form dissolves.

The formless remains as it always was, always will be. So now you can listen to this sound and be aware, not only of the sound, but also of the field, the space, the awareness itself in which the sound appears. That is the deepest meaning of now.

And that is inseparable from who you are in your essence. And that's an amazing thing. There's an object in consciousness which is there.

You know it's there, but it is not absorbing your entire attention. You're also conscious of attention itself, of awareness itself. And when I say that in language, it creates a non-existent duality.

When I say you are conscious of, it's not true. Language only creates that duality. Awareness is conscious of itself.

You are conscious of awareness as yourself. So while you listen, and the sound is only one example, we simplify it because as you move through life, objects in consciousness arise continuously, as thoughts, as emotions, as sense perceptions. Everywhere they pop up.

And most people move through life totally absorbed in all the arising objects and reacting to them as a little me entity, fearing some objects, wanting some other objects to add to me, totally absorbed in the arising objects in consciousness. Ha, ha, ha, ha, ha, ha, ha, ha, ha. In other words, they are lost in the world.

And the world is a promising place, because I'm hoping to fulfill me through some objects that I can add to me. And it's a threatening place because the world might take away what I have or may even remove me altogether from existence. So here we're reducing all the many objects that arise in consciousness to one.

And just watch that, see how it arises, and sense the awareness itself in which it happens. And that is what remains, what is there before the object arises, as the sound. It is there while the object has its limited lifespan, and it is there after the object has dissolved, the sound has come to an end.

So let's see what arises in the field of now. And it begins before the Big Bang, because the sound is the equivalent of the Big Bang, just on a smaller scale. It is what's there before the Big Bang happens.

Scientists trying to figure out what was there before there was nothing, there wasn't anything there. And of course, the mind can't work that out. So this is the beginning, just before the universe happens, there's this.

And of course, the bird. And suddenly, and then, and another universe. And the strange thing is, the state of the universe before it was a universe, you see, language becomes absurd, of course.

The state of the universe before there was a universe is still in you. Before there ever was a Big Bang, that is still in you. So you can't figure that out through thought, but you can know it as a thoughtless awareness, as stillness.

Oh, it knows itself. It's not so much that you know it, you are it. So that we could call also the unmanifested stillness.

Be still and know that I am God, says God. And that is a beautiful mantra, or pointer, to realization. And all the words that make up this mantra are really expressions of the one.

They are synonymous. Each word is synonymous with the other word. Be, being.

Still, the stillness of being. Know, there is deep knowing in that stillness. Vast intelligence before it becomes thought, before it becomes something.

Be still, know I am. The deepest meaning of I am is that the words that people use most frequently in the language I or I am, which usually refer to the illusory entity, ultimately, of me as the form, these words have a deeper meaning. When you no longer say, I am

this, or I am that, which is identification with form, but the forms are gone, the essence remains of I am.

That. Presence. But it is saying too much.

I am. Just. So the essence of your identity is there.

It is that which even when you are completely absorbed in the story of me, the essence, I am essence, becomes mixed up with form, thought forms. But within each form, the essence of I am remains. It just gives the appearance that I am such and such and such and such, this is my story.

But the innermost feeling of I is actually true, even within a totally mad story. The innermost sense of identity of I is what is true. And that's what people fear most they might lose.

They sense somehow there's something incredibly precious that I am, somehow. And they're afraid that they might lose that. And of course the good thing is you lose everything else except that.

So the I am gets mixed up with forms. And so it's now moving out of, as we sit here, sometimes it happens through disaster, that the I am goes out of identification with form and knows itself as prior to any form.

[Speaker 2] (1:23:10 - 1:23:15)

Oh. Ah. Ah.

[Speaker 1] (1:23:16 - 1:41:08)

What a relief. I'm not this or that. And so that's why, again, be still and know, being, stillness, knowing, I am, all synonymous, and God, the one, before the one becomes many, the one that underlies the many.

There are even some spiritual practices that ask you to ask yourself continuously, who am I? Who am I? Until at first answers may come in your head.

Ah, ah. And then finally no answers come anymore and then you're beginning to realize who you are. Who am I?

Thought suddenly comes to an end. You've exhausted all the possible answers. Who am I?

And you enter the state of, I don't know. That is the state that the form-identified self, the mind-identified self, is most afraid of. I don't know.

And it imagines that the state of enlightenment or liberation is the state in which I'm

going to know everything. And I'm going to know myself completely. Wow.

And then it's a shock to realize that the enlightened state, one could almost say, is the opposite of what the egoic entity imagines it to be. Ha, ha, ha, ha, ha, ha, ha, ha, ha. It is entering voluntarily the state of not knowing.

Particularly not knowing who you are anymore. What is that state of not knowing? It is a state in which thought has subsided.

And you become not uneasy with not knowing, I should know, but I don't know. No, you become comfortable with not knowing. You relax into not knowing.

Not knowing is fine. Is it? Feeling.

Feeling. Not quite, but it is closer to a feeling than to a thought. It's the cessation, it is the gap between two thoughts.

In that gap, there's a space of not knowing. You're trying to understand it through thought, but you can't. You can only know it through the arising of the gap, which means relinquish the next question that comes into your mind.

Just let it go. And the next. You see what...

Ha, ha, ha, ha, ha, ha, ha. You see what that... Yeah.

Because the mind will come up with more... Okay. Thank you.

Ha, ha. And... This.

And you realize that's only not knowing from the point of view of mind. In that not knowing, there is a deep knowing, but not through words, concepts, or mental labels. You can't describe it through thought.

What kind of knowing is that? A simple example. You can go to a tree or a flower and simply perceive that flower being comfortable with not labeling it in any way mentally.

So to have the perception to be totally... Give it your total attention. And this brings us now to another portal.

We've looked at the portal of yes to what is. Another portal opens up through perception, sense perception. Now sense perception, the predominant sense for most human beings is sight, seeing.

The second sense for most human beings is auditory, hearing. Then other senses come in that are much less important in human beings these days. They were very much more important millions of years ago.

Sensing, tasting, smelling, feeling. So the predominant two senses in us tend to be seeing and hearing. The others also.

Let's just focus for a moment on seeing and hearing and see that the possibility... So we're talking about the portal that can open up through sense perception. Now this is very subtle.

I would suggest that you observe yourself when you first look at something. Something arises in your field of consciousness. Let's say your head turns and there's a flower.

Or you're out in nature and suddenly you look at this flower. There is a moment when the perception is being taken in. When you notice, the moment of noticing a new perception that has come in.

There is a moment when you look. A space of pure looking. It could be a second.

It could be two seconds. It could be three seconds. And this is the space in which the perception happens through stillness.

You are looking, examining this stillness and after two or three seconds, if you observe yourself, most humans are completely unconscious of that, after two seconds or so, the mind will come in with an interpretation or a label. But always when you first notice something, and it could be a human being, suddenly this person that you haven't seen before comes in and you look into the face. And for the first few seconds, in some human beings it's only one second before the mind comes in.

And immediately the mind will interpret according to its conditioning. It's called knowledge. And so you look, and there is, whenever you first notice something or someone, there is a gap of no thought.

And this is where the true perception happens. And it is not that you are unintelligent in that gap. There is actually a deeper intelligence through which the perception happens.

And for a moment, through the unconditioned intelligence, there is the perception. And you can test it for yourself. You can walk somewhere and look at something and truly give attention and then the mind comes in.

Watch the gap that is there naturally. You don't have to make it happen. And then, whenever you first notice something, there is a small gap of no thought.

And this means of not knowing. But then most humans are not comfortable with staying in that state and habitually, it's conditioned, they need to interpret very quickly and label through some thought movement. And that means the conditioned mind comes in and obscures the pure, unconditioned perception of that.

And if you notice that, a strange thing happens. When you notice that gap, it tends to

become longer. And then you may stay, it may remain for half a minute.

And then during that time, which is really timeless, the perception happens within a field of stillness. And that is amazing. That is the transformation of consciousness.

And you notice, this is beginning to happen to you. You are moving through the world no longer compulsively, immediately labeling everything and thinking that's knowledge. It's conditioning.

Now, it does not mean that you don't, that you lose your mental labels because they may still be useful occasionally. So you look upon something and what arises is the perception happens within the field of stillness. And then if somebody asks you, what are you looking at?

You don't say, I don't know anymore. No, the label is still there. When you need it to communicate, I'm looking at my hand.

But I'm not thinking about it. And this is very similar to the bells. This is the auditory equivalent of that.

It is possible to simply notice the sound, give it complete attention, notice it, and it happens within a field of no thought. And so that is, first of all, noticing the gap that is there when you first notice something. Or it could be a sound, it could be something you see, or even touch.

You can close your eyes and touch something and just completely sense the touch without trying to figure out what it is, just sensing what it feels like, sensing the perception. So there's the perception, and there's the field of stillness in which that happens. So this is the...

And then you can go out into nature and you may find that it becomes easier and easier to perceive what is around you without the compulsive interference of thinking. So the unconditioned consciousness is there. And this is a very...

It means you're not... From the point of view of the mind, you don't know what's there. And yet, there's a deeper knowing which most humans have lost touch with.

Maybe they had it once in a more innocent way, but now an incredible transformation to be able to perceive without compulsively interpreting immediately, labeling, judging, thinking about. Then a greater intelligence is at work. And this is not only when you are a passive perceiver, you can then bring that into situations.

Into situations where you... There's a flow of attention. One could also say there's a current of awareness.

And there is the form that this moment takes. And you simply look. And you have

attention within a space of stillness.

You can... As you sit here, you can look aware of this room. No need to label it.

It is. And it doesn't mean that you become totally ignorant. You still know what it is even deeper without the label.

Just don't try to figure it all out in the mind. But through sense perceptions, the possibility of perceiving against the field of... through the field of stillness.

Now the third portal, and they come together, you can bring two together, so to speak, especially these two now. The third portal that is there, that is very simple, that anchors you, in presence, the state of it, is sensing the inner energy field of your body as you sit here. To have a little bit of attention in the inner energy field, to sense the aliveness that is in your hands, your feet, your legs.

It's there. It's alive. The entire body is alive.

But most humans don't notice that because their attention is in thought, in the head. They live only up here. So you simply notice suddenly that the body is alive.

It feels alive. Very subtle at first. There is an aliveness.

And some of your attention is in that aliveness.

[Speaker 2] (1:41:09 - 1:41:12)

Oh. Wow.

[Speaker 1] (1:41:14 - 2:19:53)

As you sit here, you're perceiving the sound. You may be perceiving also visually the room. And at the same time, sense the aliveness in the body.

You can also close your eyes and go more deeply into the sense of aliveness. Give it more attention, more attention flowing into the feeling, the sense of inner body. As you sit here.

At first you might feel one or two parts of the body more strongly. And then after a while a general sense of awareness in the body. It's quite easy.

It's very natural and you may notice some of your attention has moved from thinking into sensing. And now you can open your eyes without losing that sensing. So when you open your eyes, perception happens again and you continue to feel a little less strongly perhaps.

The feeling of inner body. And if you are rooted there, this anchors you in the present.

And from there it is easier to perceive in that clarity of not labeling mentally.

And when you can become comfortable with that, it's incredible what that does to your interaction with human beings that spacious clarity of looking at another human being without any, without the arising of judgments, labels, or interpretations. Which is the veil usually that descends when you meet someone, the veil of conditioned interpretations, what Jesus calls judgment, becomes between you and the other human being. The conditioned self begins to operate, wants something from the other human being, fears something from the other human being.

So that's, so ultimately in this transformation of consciousness, what arises when the unconditioned consciousness arises is simply, this is profound and incredible evolutionary transformation, the ability to dwell, transformation, the ability of no thought, in which actually a greater intelligence operates than could possibly operate through conditioned thinking. And you do not lose the ability to use the mind by the greater intelligence, And then the mind can still operate much more effectively, giving expression to that which comes from the deeper levels where all inspiration comes, all creative realization, creative activity comes out of the greater intelligence, not the conditioned mind, there's nothing new in the conditioned mind, but the mind has a function. It can give form to something that comes from the deeper level of the formless, and that will be powerful, sacred, new, alive, fresh, in all great human creation that operate it.

Wonderful! It's just, so we've seen the portal of allowing this moment to be the portal of sense perceptions, noticing when you first perceive something, there is a gap, that gap is the portal, and then you notice that can be there, then you can actually bring the gap into sense perceptions, starting with nature, which is easier because there's no thought in the flower, so it doesn't stimulate thought in you. If you look at a car, it's built by thought.

It's more likely to stimulate thought. So the natural world is a great help because it exists in that beautiful state of oneness still with the totality. It may not really know that, it just is that.

So nature teaches, it may not really know that, it does it beautifully. And that can be the ground of your practice, going out into nature and meeting it in that state. And then, and only then, you, when you meet other human beings, you can allow that state to be there.

More difficult because most human beings are walking noise factories, mental, and they come at you wanting something. Most you say, come, what's your opinion about, come on, stimulate thought. So there needs to be already intense presence for you not to get drawn, stimulated, because their mind will try to draw in your mind.

What's your position towards, you must, and just be, watch, look, alertness. And then

action comes out of that intelligence when it's needed, sometimes through words. I am told that our bodies need to be moved and we will meet in 15 minutes according to clock time in this field of now again.

Thank you. We will meet, time passes very quickly in the now. We looked at the portals, some of them, the portal of loss, the portal of the inner body, of sense perceptions, of yes to now, one more portal, and this is a particularly appropriate place where we are here to look at that simple is silence, one could say, the absence of sound, which is here in this space very strongly, simply to pay attention to it.

To notice it. And one could almost say to listen to it. Now while I talk about it, you can also listen, not just to the words, usually your attention would be absorbed by the words or your attention would be absorbed by your own thought processes, that's possible too, about tomorrow's problem.

So that's the usual case. But now, as you sit here, you can pay attention to the words, but also to the silence that's still here in this room. Everywhere, in between every sound.

The sounds couldn't even happen. If the silence were not there, they stand out, the sounds stand out from that. So usually you would not notice it, because usually you would be sitting here as a thought-based entity looking only to what thought can relate to, which is form, which is more thought.

And you would forget a deeper dimension that is there. And that is the dimension of stillness, thoughtlessness, formless stillness. And it's a strange thing when you listen to the words, but at the same time you also listen to the silence.

One could say silent spaces, but they're not really spaces, because silence is one. So there is an underlying silence, and then the words come like wave movements. Now a strange thing happens.

You could, of course, listen to silence completely. No more words, just that. And to listen to silence, it requires a certain degree of alertness.

Almost the alertness of expectancy, although you're not looking to the future, but the kind of alertness you would have if you were expecting perhaps some very faint sound, and you have to catch it when it comes. But there's no strain in this, no tension, just an alert listening. Like, one could say, as if you were going like this.

And then you notice the strange thing, and that is whenever you listen to silence, and you may not be able to sustain that for very long, maybe only a few seconds at a time, whenever you listen to silence, there's no thought. And even if you can only sustain it for three seconds at a time, whenever you listen to silence, the mind must stop. Because the mind is mental noise.

It forms. Silence has no form. It's formless.

So you cannot, through noise, listen to silence. You cannot, through form, listen to or understand the formless. So the simple fact of allowing attention to be there, allowing the alertness to be there, that is needed for listening to, because silence is subtle.

Sounds are very much here, like big egos. Every sound is a here I am. And sounds can be fascinating.

And we live in a civilization that is very noisy. Everywhere we go, they're making noise. Even hard to find a restaurant that's not very bombarded by noise called music.

So it's very, silence is very subtle. And to the thinking mind, first of all, it doesn't know what to do with it. Silence.

And then it says, okay, that's not very interesting. No, of course not. It's completely uninteresting.

Because only thought is interesting to thought. And it might even say, this is boring. What's the next thing?

Of course it's boring. Silence is boring. Enlightenment is boring to the mind.

Because the mind is looking for the next food, the next stimulus. In its state of restlessness and discontent, it needs, quick, give me the next stimulus. And if it's not coming, it gets restless, impatient, bored, or worse.

So that's the movement of thought and the me, the thought-based me. Okay. So all this, if you've been sitting here and found an alive response to this, even if not necessarily a complete understanding, who could understand that which is beyond thought?

But you found, as you were sitting here, an alive response yes, a recognition almost, if not a complete understanding, that means that which is beyond mind is already emerging in you. It's being pulled out here because this gathering here is more than the words. There is an energy field of, one could say, presence, that state of consciousness.

So, it almost transmits itself. You can catch it. You can catch, but it's not in the words.

The words are helpful pointers, signposts, not in themselves, it. So here, you enter the alertness that is there, that is needed to be aware of silence. And the moment you're aware of silence, there's the equivalent of outer silence in you, which is stillness, the cessation of thought, without loss of consciousness, the opposite, enormous consciousness, but no form, unconditioned, formless.

It's only through that that you can be aware of silence. And what we've been talking about, language has created certain dualities here when I say you can be aware of

silence, it's only a way of speaking. What's really happening when you're listening to silence and the mind stops, what's really happening, you become aware of awareness.

That still sounds a little bit dualistic, but that's because of language. Self-awareness, awareness of awareness. It's not two, but one.

The field of spacious, aware presence. And another word that, another pointer one could use to point to that, which I've been using recently, is space consciousness. Everything else is object consciousness.

Now, most human beings know only object consciousness. Consciousness as a thought. And they know themselves only as objects in consciousness.

And in the egoic state, you become an object to yourself in consciousness. You walk with a me, a companion, a self, which is an object in consciousness. So, if you're unaware of the dimension of space consciousness, all you know is objects in consciousness.

Sense perceptions, thoughts, emotions, and they're all quite important. And they matter to me, or they threaten me, or they promise something to me, and so you're in a reactive relationship you make an object out of yourself, a mind form of me, and then relate to other objects, wanting to accumulate some, reject others. And completely unaware of that deeper dimension.

So you become a conceptualized entity, thought object, me, inhabiting a conceptualized reality where everything is labeled and according to the conditioning of me. And you're trapped in the world of mental forms. So, in theistic language, you would say you know the world, very well perhaps.

You might be very knowledgeable about the world, about objects in consciousness. And if you watch TV, you can see with what gravity and importance these matters are being discussed. How is the stock market performing?

And then the experts will talk about it. It's very serious looking. With a lot of tension, this matters.

It's very important. They're completely, of course it matters relatively because you might have invested a million dollars and maybe you didn't know it, but it's now been reduced to a hundred dollars. So it's relatively important, but only relatively important in the world of relativity.

But people are so absorbed by the objects in consciousness that it draws them in totally. So they are lost in mind and they are lost in the world. And the world becomes a heavy place to be and the mind is a heavy place to be with.

Oh! And everything is heavy with, it matters, the matter matters. And then the freedom

arises of realizing a deeper dimension in yourself.

Just go through one of the portals or allow one of the portals to be there and something arises that has nothing to do with objects in your consciousness, thoughts in your head, things that are happening in your life, your life situation, good, bad, happy, unhappy, pleasure, pain, trying to make it work. And it can, the portal can be there, it doesn't depend on what the particular configuration of objects in your consciousness has to be at this time. Maybe it's great at the moment, everything is working in my life.

Okay, we'll meet again in a year's time. Because it's not in the nature of things to stay around stable for too long. Or you might say, everything is collapsing in my life.

Great! Loss, loss, the structures of my life are becoming unstable. Oh, that's good news.

Loss is coming. A portal is opening up. So here, the arising of space consciousness and such a simple thing, simply acknowledging silence.

It's there. Noticing that it's there. It doesn't matter for how long you can notice it, just notice it.

And as long, every noticing of it is the arising of thoughtless awareness during that noticing of silence. And of course, the arising of that is sacred. It is.

I use largely non- religious language. In that way, it is more accessible to people who have lived with the terminology of religion that's been used by the mind without the actual experience or knowledge of it for so long. So misused, really, by the mind.

But that is the only state of being out of which that arises which makes life so precious on this earth. It is only out of that state that love arises. Anything you look upon that is not judged or labeled or interpreted according to one's conditioning, anything that you look upon and allow it to be as it is, you enter a completely different relationship to that whether it is a being, a human being, an animal, a plant, a completely different relationship from the relationship that you would have with it if you were looking at it through the conditioning of the mind and the self that goes with it. And that self cannot see the sacredness that is in every being. It is only looking at what is my relationship to this.

How does he or she or it fit in with me? So even when it looks at a beautiful plant it will have some kind of relation to me. It might want to pull it out.

I want to have that. Or it might say, I wonder where I can get that works great in my garden. But there needs to be some relationship of me or these are relatively mild, innocent manifestations of that relatively.

But then we come to the same thing that me comes in the form of a company and they

look at an ancient forest been there for 20,000 years or more and all they see is what they can get out of it. They might only see it's worse, it's such and such on the market. This is what we can do with it.

They miss the deeper dimension in everything they miss it. The deeper dimension in each human being is missed when you're only there as a labeling entity judging when the spaciousness of presence isn't there you miss the essence of all beings and your own continuously. And that's why the sacredness of the ancient forest in order to sense the sacredness of the ancient forest there needs to be some space of stillness in you even if you didn't know it.

Otherwise you might be going to the forest and writing a PhD about this particular tree and again that's not really true that's mind knowledge it has its place occasionally but to be absorbed by mind knowledge completely then you miss the essence of all things. You miss the essence of the forest. You may know a lot about the forest you might have studied about forestry for six years and your mind may be full of knowledge about the forest but if the if the spaciousness isn't there in your perception if you cannot go there and for a moment be in the state of complete openness that is the state of perception in and through the stillness then the essence you cannot sense that.

And then you do it to human beings all you see is the form of that human being all you see is the physical form and all you see is the psychological form of the conditioning of that person which you are going to label very quickly and then the labels are the screen through which you interact with the other person you've reduced the person in many cases the labels are so one sided that some people do that more strongly than others that you reduce other human beings to mere caricatures through focusing on certain judgments it becomes just absurd reduction of who that human being is but one way or another that's what the mind does so if you are lost in it an awful existence to be totally lost in the conditioned forms not knowing who you are or who the other person not knowing the dimension of depth and even this gathering here there's a sacredness to that and that is missed unless there's some space inner space cessation of mental noise doesn't matter for how long and from then on as that arises thought no longer has that incredible importance you no longer totally believe in every thought that still comes you have some distance between the thought and you and you don't completely believe in every thought that arises anymore you're not completely in it otherwise you're totally conditioned so this simple portal of listening to silence and the mind becomes still and after a little while you can listen to the stillness within even if there's no stillness no silence outside you could be in the middle of a traffic and suddenly the mind is still that comes with all the portals are really one so that for example comes with allowing this moment to be totally noisy traffic not moving fumes machines noise the mind says I need to be there this is dreadful what's going on it is as it is and then you allow that moment to be and suddenly that same stillness is there there it is so you see all the portals are really one they're different entry points to the same state of consciousness

and that is the state in which thinking becomes secondary in your life ah at last and the thinking that is still there it will still happen first of all on the one hand thinking loses its capacity to make you unhappy that's a relief because the unhappiness that arises in you is created by thought not by what happens it's created by thoughts about what happens obviously as I called it already Shakespeare nothing is either good or bad but thinking makes it so and for many people their minds are torture instruments that they are condemned it seems to live with

[Speaker 2] (2:19:54 - 2:19:55)

uh oh

[Speaker 1] (2:19:56 - 2:25:33)

and so many thoughts they have about themselves other people situations they are in are critical and judging and so much pain in those thoughts that transform simple situations into big problems of me so there are many people who live with a self mind made self that is a very cruel entity and they would never live with a person like that would you live I wouldn't live with somebody who is continuously critical criticizes me all the time disapproves of what I do all the time and yet people have many people have their self is predominantly negative there are many people like that who have to live with themselves if that were their husband or wife they would have gotten a divorce long ago but but you can't divorce yourself from yourself you can only be aware of yourself so thought then you have a space around thought increasingly as this presence arises thoughts still come even old thought patterns still happen for a while they're no longer so energized by total identification because it's only total identification with thought that gives them enormous energy there's a me in every thought what's going to happen at night you wake up as I used to three o'clock in the morning and suddenly the mind becomes hyperactive I have to think about this oh my god and then the emotions that you sense the mind is painting disasters that are going to happen you know and the emotions that you feel are as if these things that the mind is fantasizing about were already happening and people have to live with these entities that is a beautiful moment in bed warm silence all around the night very still they don't realize that they are in some kind of hell and so you must think about this as a mind you must think about this the mind is saying I'm trying to find a solution to this problem of course it's fueling the problem that's what people live with so on the one hand the mind loses its capacity to make you unhappy because now you have a distance even if the old thought patterns still arise they are recognized as thought so they don't you don't necessarily believe in what every thought says it loses its importance although thought will try to get importance back every thought wants to be taken very seriously because if you take it seriously you give it more energy every thought says give me your complete attention because I matter and it pulls it wants to pull it in that's how it is and so you there it is all that's required is to be there allow even the mental noise to be enter the state of non-

resistance to what is you could even try that with unhappiness unhappiness is of course is some form of no to what is some form of non-alignment with now I'm so unhappy that you feel the unhappiness of me if you try this little thing okay I'm unhappy so what I accept I'm unhappy I don't mind being unhappy

[Speaker 2] (2:25:35 - 2:25:36)

so unhappy

[Speaker 1] (2:25:36 - 2:49:01)

there's the unhappiness there it is and suddenly you can have a space even around unhappiness anything that you accept becomes transformed that's the miracle and many of you have actually already experienced that in your life that by when you let go of needing a situation to be different from the way it is you wanted it to be different but nothing happens you let go you allow it to be and suddenly it changes so much so that the expression has been coined by somebody what you resist persists so the resistance to what is keeps you stuck with what is so thought loses its capacity to make you unhappy on the one hand but on the other hand as presence arises thought actually becomes more powerful too because thought that is inspired by the one intelligence that comes out of the state of presence is fresh alive new creative it contains insights it has energy to it that is transformative when you speak to somebody out of presence they will listen because they can sense there's more than the words there's an energy that comes with the words I talk a lot about these things and every time I talk it feels completely new to me because it comes out of the state of presence I've said these things many times in one way or another but the words are nevertheless fresh because they come out of presence and it's it's so alive so that is the thoughts then become more powerful less self-serving and you can create through thought of course you can everybody does it most of them unconsciously and then you create not so much as someone who needs something to complete him or herself but creation happens through you out of the joy of creating aliveness out of the joy of playing in this universe of form and so the new motivating factor for action as the old motivating factor for action disappears which is fear and wanting the two motivating factors in the egoic self-obsessed state desire or wanting and fear those two motivate people and that becomes replaced by the joy of acting of doing in the now not making this now into a means to an end but to enjoy the movement the doing every master whatever your master at in your field of mastery there will be a joy as you perform those actions and so thought becomes also more empowered the silence is still there and I will keep you here a little bit longer unless you need to go there's something that can easily obscure the portals into presence and that is what I call the pain body the pain body is accumulated residues of emotional pain from the past your personal past as a child you suffer emotional pain especially living on this mad planet emotional pain inflicted on you as a child especially children the pain of the child leaves residues of pain also the pain later on in relationships that you might suffer

residues left emotional residues of painful emotion and they come together in the body as the pain body the past pain that still is an energy field that humans carry inside but part of it is actually goes back a long long time part of it is human pain collective human pain and humans have created so much of that in their history on the planet enormous self-created pain so every human in addition to accumulating more pain in their personal lives have their share of collective human pain and that's always more than whatever you can collect in your personal life and that is an energy field of stuck non-flowing aliveness the emotions live in the body one can say in your energy field and I will offer to you the helpful perspective of looking upon this pain body almost as an emotional entity that lives in you but you don't know it's there all the time it's not always visible so this emotional entity it is a way of looking but it comes quite close to the truth is some of the time dormant when things are going relatively okay in my life ups and downs yes I'm uneasy yes I'm restless yes I haven't found myself yet yes I'm struggling but I can live with it pain body is dormant then pain body occasionally needs to become active to feed on something the emotional entity of pain needs to feed on the further experience of pain more pain I want some more pain I need to not enough pain one could call this the human addiction to pain and that is the pain body and if you observe yourself or start with others it's always easier you can see that when the pain body is dormant it's fine you might not even notice it perhaps as a slight weight or turbulence in the background but you may not notice it at all then suddenly it becomes active when it becomes active it means it's feeding time it will then use any any trigger in your surroundings and react to something it will trigger usually something relatively minor it could even be just a thought in your head triggers far more pain than would be warranted by that situation out of proportion very often to the situation but the situation doesn't matter to the pain body it will use a trigger for the influx of pain a thought is enough if you live alone in your head one small negative thought about me and my life or my partner and the pain body will flow if it's ready to awaken it will move into that thought which then becomes empowered by emotion and that emotion will lead to further thoughts a whole stream of negative thoughts starting from the one thought and that stream is full of emotion so it's empowered the emotional stream is empowered by the pain body but the thought stream is empowered by the emotion and at that time the emotion renews itself by feeding on your thinking every thought is energy it feeds on that it loves the negativity of every thought how dreadful my life is how dreadful he is life is generally my life situation anger depression fear fearful thoughts one fearful thought after another and the pain body loves it and that means you are identified with that old pain pain body has become you it's feeding on your mind and at that time you don't want to let go of the negative stream of thinking you love it not ultimately you but you have identified with pain body that's why you love the pain it's an indulgence in the negativity of it more of it more please and it can become very destructive it can destroy sometimes a pain body episode which can last for a few hours can last even for a whole day in some cases two days it can stick around for three days it varies from person to person but a few hours is quite normal a few days is not uncommon longer periods are also possible in very heavy

pain bodies they can be active for two weeks three weeks even in some extreme cases 90% of the time 100% of the time in deeply unhappy people who live almost exclusively through their pain body and everything they see and judge is through the pain every relationship gets immediately sabotaged through the pain that they carry so they bring it into the relationship but most people have dormant pain bodies and active they fluctuate once a week once every two weeks twice a week the pain body will need to feed on more pain and then it'll use your partner because it's not enough to feed on your mind it is looking to other people to feed on their reactions emotional pain give me some pain I need some more drama please and the right buttons are pushed especially in your partner and you get drama and they love it couples are forced in the unconscious state to reenact periodically their particular version of the drama and they're feeding their pain bodies please I want you to feed my pain body and so I'm going to provoke you and say something that will trigger pain in you and it works every time and so this is an unconscious movement and many people become so identified with this that it can easily obscure presence the portals that gaze the gates shut of the portals clong clong clong and then the pain body says all that nonsense about pain body and all that talk was so much nonsense this is real this is real and after it the pain body has fed on other people preferably your partner but colleagues will do other family members will do or if you're a hermit it'll feed on your mind and that'll be enough so then it gradually becomes dormant again and you feel a lot better so does the pain body the pain body feels a lot better when it feels a lot worse because to the pain body better means worse and so pain body is an important aspect of the self the mind made self because it is the old emotional accumulations that very often empower amplify the structures of the mind made self so here you have the mind made self that's already quite dysfunctional but added to the dysfunction that's already there comes all the pain from the human past human pain and it becomes a me a self that was already heavy even without that and now gets so heavy that you can't carry that burden of self anymore there's so much suffering in it so much anger so much fear whatever the predominant energy field of pain body is so such heaviness turbulence how to live with that but it periodically you get taken over by it again and there are people who've been meditating for 30 years and they don't recognize their pain body and it would be so easy to recognize it when the pain starts and simply watch it as the arising pain body so that it doesn't become a me when you don't watch it you're not aware of it it quickly slips into your mind and uses your thinking if you can watch it then there's a space around it and it cannot pretend to be you anymore it can't really use your thinking anymore it cannot feed anymore because you watch the turbulence you feel it inside you sometimes all over the body it might feel heaviness all over the body it's everywhere almost some people feel it only in the solar plexus or stomach area depends when you observe the pain body arising in another person in your partner you have a first hand view you can the shift in the energy field that comes over that person is so obvious that there is an entity there one could almost say that before there was that beautiful aliveness that may have been the person that you thought you married and suddenly this enormous heaviness or anger a little

monster or big monster suddenly there next to you and the shift can happen within one minute how can the wife or the husband turn into that and it happens all the time it's not recognized as the pain body and then the pain body suddenly looks at you and thought processes whatever it thinks about is through its pain it interprets everything through the pain every interpretation of my life who you are who I am what my life situation is totally distorted because it's looked at through the pain so you get an absurd worldview inspired not by heaven but by hell and so most human beings unconscious so they are forced to feed it again and again and very often you will recognize pain bodies the transformation in somebody close to you there it is and you sense you don't need to be a psychic to feel to feel the emanation of that so all that's needed is know it see it for what it is and continue to watch its movement so that it doesn't turn into an unhappy me anymore it cannot flow into the mind structures of the unhappy self and amplify those so all that's left really of the pain body now is a heaviness or a turbulence inside you or a quiver of fear very much like atmospheric turbulence bad weather which isn't a personal problem except to very heavy egos who react even to the weather and say why is it always bad when I want to go out but if you're not such a heavy ego then weather is relatively neutral but really so is the atmospheric turbulence in your own energy field not there's no self in it it's human pain human turbulence okay not a person ultimately so it doesn't amplify anymore the story of me and makes it into some dreadfully unhappy nightmare you watch it almost as a physical symptom when it comes and that's the beginning of freedom because it can no longer replenish itself now as you watch it you recognize it when it comes you might recognize it first in your partner when it comes in your partner and then you might say there's your pain body or maybe not because you might be wrong it could be your pain body already speaking through you not impossible now you could talk to your partner and have an agreement that you will help each other when you notice the other person's pain body at least what you can do is not to confuse the pain body with who that person is so you recognize it as the human pain body now you might live with an extremely dense pain body next to you in your partner so you won't meet anybody who is totally free of pain body but as presence arises in you your partner will no longer be able to feed very much on your reactions so that's very frustrating and then it is quite possible that presence also arises in your partner or it won't be long before he or she will look for some better pain body to live with and there's no shortage of pain bodies

[Speaker 2] (2:49:04 - 2:49:05)

so

[Speaker 1] (2:49:18 - 2:54:54)

this is the one thing that needs to be recognized in yourself so that it cannot obscure the arising presence each time it comes in fact it can actually contribute to the arising presence usually pain body pain body would pull you back into unconsciousness

identification with it and you're in the middle of the pain body and then finally it goes and then you wake up oh that must have been the pain body and so then a certain level of consciousness is reached when the pain body doesn't pull you into unconsciousness anymore but the pain that you feel the turbulence or the heaviness actually triggers more presence the pain body becomes like a little alarm clock for more intense aliveness of presence oh there it is and you stay really alert and watch it and it can't feed so usually what the pain body does then when you're very alert while it's there oh and alert means you allow it but you see it the pain body doesn't like that it comes into the light of consciousness and all that light you looking at it it withdraws and then it waits for a better moment when you're less conscious after drinking some alcohol it may come up that's a favorite not the first class the second or third suddenly the male pain body does that quite often that's why quite a few men become violent after a few drinks they trigger the male pain body or you could watch TV for hours three or four hours your level of consciousness goes down down and then you switch off and suddenly oh so there's a more modern phenomenon that relatively you have this huge and a few drinks they trigger a large part of the entertainment industry of course brings out violent movies in other words people pay money to feel bad they pay money to sit there and feel bad now who does that who is paying money to sit there and feel bad the pain bodies so the large part of the entertainment industry is financed by pain bodies and made by pain bodies they make the films the pain bodies make the films the pain bodies watch the films works oh that was a great film i feel really bad the human condition so that's all that we need to see time passes very quickly when the truth arises it doesn't really exist anymore that's why this afternoon passed almost in an instant and that's beautiful so this if we had more clock time we could spend more asking questions but ultimately it's not through any further questions or answers that presence arises in you it's arising already be alert there are portals let's just use them so to speak and it's happening anyway it's happening already no need to look to the future for some kind of attainment you are already yourself fully at the deepest level there's nothing you can add to you that is truly essential only on the world of form you can play with adding and losing and gaining and losing but you're already that already complete then the rest is easy you can play the world becomes a lighter place you can play in it and enjoy even the world of form don't need to say this is form